

## NOTES FROM THE POPYRI.

## III.

IN venturing to send a further gleaning of N.T. words which appear in various documents of "profane" Hellenistic Greek, to supplement those which appeared in the EXPOSITOR for April, 1901, and February, 1903, I must ask indulgence for the want of system which will be easily observable throughout. To examine the vocabulary of the papyri was not my object when I began reading them, and I have never made any systematic effort to do so. Professor Deissmann will bring his own work up to date better than any one else can do it for him. But I have found in experience that unexpected light is always being thrown on N.T. words and phrases from their appearance in documents which I have searched for grammatical phenomena; and before I turn to the task of gathering together the conclusions which the grammar of the papyri has induced, I should like to "dump" some mere miscellaneous lexical notes which have presented themselves, on the chance of their contributing towards the complete index of Biblical words in the papyri which some one should give us when the time comes.

A new volume of *Oxyrhynchus Papyri* has recently come from the busy workshop of Drs. Grenfell and Hunt, and there are a few other recent collections which I have added to my sources.<sup>1</sup> In these notes I have not restricted my-

<sup>1</sup> The following abbreviations will be used, mostly as in the preceding articles. (Words dealt with in the first article will be marked with \* those in the second with †.)

(a) Papyri. B.U.=*Berlin Urkunde*. P.P.=*Petrie Papyri*. B.M.=*British Museum Papyri*. T.P.=*Turin Papyri*. L.P.=*Leyden Papyri*. C.P.R.=*Corpus Papyrorum Raineri*. G.=Grenfell's *Greek Papyri* (1895). G.H.=*Gr. Pap.*, 2nd series, by Grenfell and Hunt. R.L.=*Revenue Law of Ptolemy Philadelphus*. O.P.=*Oxyrhynchus Papyri*. F.P.=*Fayûm Papyri*. A.P.=*Amherst Papyri*. Tb.P.=*Tebtunis Papyri*. To these add Ch.P.=

self to occurrences which antedate the Biblical writings, but have attempted merely to illustrate the use of words in the *κοινή*, whether classical or new, when they have been made use of by the sacred writers.

*ἀβαρής*.—B.U. 248 (2/) *ἐάν δέ σοι ἀβαρὲς ᾦ, χρῆσόν μοι ὄναριον*. The physical sense is cited from Aristotle; the metaphysical, as in 2 Cor. xi. 9, appears in Plutarch (59c).

*ἄδης*.—Without suggesting that there is anything to be called a real parallel with Rev. xxi. 8, it may be worth while to quote O.P. 33 (see below under *γογγύζω*)—*τίς ἦδη τὸν δευτέρου μου ἄδην προσκυνῶντα καὶ τοὺς πρὸ ἔμοῦ τ'λευτήσαντας . . . μετεκαλέσατο*; i.e. "facing death for the second time."

*ἀδιέω*.—In the sense of *harming* something inanimate (Rev. vi. 6, vii. 2, 3—the latter paralleled in Thucydides), cf. B.C.H. 1902, p. 217: *ἐάν τις τὴν στηλήν ἀδικήσει, κεχλωμένον ἔχοιτο Μῆνα καταχθόνιον*.

†*ἄδολος*.—A still earlier ex. of the formula containing this word is B.U. 1005 (iii/), *πυρὸν νέον ἄδολον κ[αθαρόν ἀπὸ παντός]*.

*αἰώνιος*.—Without pronouncing any opinion on the special meaning which theologians have found for this word, I must note that outside the N.T., in the vernacular as in the classical Greek (see Thayer's *Grimm*), it never seems to shake off the sense of *perpetuus* (see Deissm. 383).

*Chicago Papyri*, ed. Goodspeed; N.P.=*Geneva Papyri*, ed. Nicole; M.P.=*Magdola Papyri* (in *Bulletin de Correspondance Hellénique* [B.C.H.] 1902); B.P.=*Ptolemaic Papyri*, ed. Botti; *Archiv*=*Archiv für Papyrusforschung*, ed. Wilcken.

(b) Inscriptions. I.M.A.=*Inscr. Maris Aegaei*, first 3 vols. Letr.=*Inscr. lat. et grecques de l'Égypte*, ed. Letronne. J.H.S.=*Journal of Hellenic Studies*.

(c) iii/, ii/, i/=3rd, 2nd, 1st. cent. B.C.; 1/, 2/, etc.=1st, 2nd, etc. cent. A.D. (Where these are absent the document is undated.) Deissm.=Deissmann's *Bible Studies*. LS=Liddell and Scott. WM=Winer-Moulton's *N.T. Grammar*.

It is a standing epithet of the Emperor's power, from Hadrian's time at least: B.U. 176, τοῦ αἰωνίου κόσμου τοῦ κυρίου Καίσαρος. Even in B.U. 303 (586 A.D.) and 309 (602 A.D.) we have still τοῦ αἰωνίου Αὐγούστου (Maurice). In B.U. 531 (2/) [αἰω]νίαν μοι λοίπην (i.e. λύπην) παρέχειν μέλλεις points the same way (see also below, on ἀμετανόητος).—The etymological note in Thayer's *Grimm*, though less antiquated than usual, suggests the addition of a statement on that side. Αἰέν is the old locative of αἰών, as αἰές is of \*αἰῶς (acc. αἰῶ in Aeschylus), and αἰεί, αἰεί of \*αἰόν (Lat. *aevum*), three collateral declensions from the same root. In the Sanskrit *āyu* and its Zend equivalent the idea of *life*, and especially *long life*, predominates. So with the Germanic cognates (Gothic *aíws*). The word, whose root it is of course futile to dig for, is a primitive inheritance from Indo-Germanic days, when it may have meant "long life" or "old age"—perhaps the least abstract idea we can find for it in the prehistoric period, so as to account for its derivatives.

ἀκωλύτως.—The sonorous, literary-seeming word which closes the *Acts* is found in the vernacular as a legal word: O.P. 502 (2/) χράσθω . . . τοῖς μισθουμένοις αὐτῇ ὡς πρόκειται ἐπὶ τὸν χρόνον ἀκωλύτως (a lease, drawn according to legal formula); N.P. 11 (4/), 60, δεσποτεύειν αὐτῶν ἀκωλύτως.

ἀλέκτωρ.—See Rutherford, *New Phryg.* 307, for its history in classical Greek. It occurs in Tb.P. 140 (i/).

ἀληθινός.—Occurs in B.U. 742 (early 2/) . . . ] ἵνα σοι μεταδῶμεν, εἰ ταῖς ἀληθιναῖς ἀντὶ φερνῆς ἢ παραχάρησις ἐγένετο καὶ εἰ ἡ μονὴ προτέρα ἐγένετο τῆς σιτολογίας). This sentence has two notable Johannine words, and the loss of its context is unfortunate. An inquiry into an ἀπογραφή follows. Also in a "βίβλος ἀπόκριφος Μοῦσεως," L.P. w. (2/3), τὴν ἀληθινὴν μορφήν.

*ἀμετανόητος*.—In G.H. 68 (3/) this late word comes in a formula repeated in *ib.* 70, the two documents being duplicate deeds of gift making over the fourth part of an undertaker's business. *ὁμολογῶ χαρίζεσθαι σοι χάριτι ἀναφαιρέτῳ καὶ ἀμετανοήτῳ . . . μέρος τέταρτον κ.τ.λ.* In the similar document, G.H. 71, *αἰωνία* replaces *ἀμεταμελήτῳ* in the same formula. It is passive, "not affected by change of mind," like *ἀμεταμέλητος* in Rom. xi. 29.

*ἀμφότεροι*.—On B.M. 336 (2/) Kenyon observes, "*ἀμφότεροι* = *πάντες* in late Byzantine Greek . . . and it is possible that colloquially the use existed earlier." The text here has the names of five men, "*ἀμφότεροι ἱερεῖς*." Despite Bury's paper on this late usage (*Class. Rev.* xi. 393), it is hard to disagree with Kenyon's suspicion that it was not only the last two of these five who were priests; and in Acts xix. 16 this interpretation of *ἀμφοτέρων* would undeniably simplify the narrative. My inclination to this account (which I repeat from my paper in *Class. Rev.* xv. 440) is somewhat strengthened by N.P. 67 and 69 (4/), where *ἀμφότεροι* is used of four men.

*ἀπάντησις*.—Tb.P. 43 (118 B.C.) *παρεγενήθημεν εἰς ἀπάντησιν*—a formal reception of a newly arriving magistrate—demolishes yet another "Hebraism." Polybius (v. 26) has *εἰς τὴν ἀπάντησιν*, "at his reception," which is not quite enough by itself to dispose of the derivation of the LXX. (anarthrous) phrase from *לְאָחֲרָיָהוּ*.

*ἀποστάσιον*.—In B.U. 1002 (55 B.C., a copy of a demetic bill of sale "*μεθηρμηρευμένης κατὰ τὸ δυνατόν*") we have *ἀποστασίου συγγραφή*, "bond of relinquishing (the sold property)."

†*βαστάζω*.—For the meaning "carry away" (John xii. 6, xx. 15) B.U. 46 and 157 (both 2/)—cited by Deissmann—reinforce those I have given before. Is not this the meaning in Matt. iii. 11, referring to the well known custom of "removing" the guests' sandals as they en-

tered the entertainer's house? It would be the slave's work both to "take away the sandal," as here, and to "wash the feet," as in John xiii. Now that this use of *βαστάζω* is so firmly established for the vernacular, it seems far the easiest way out of a not very serious "difficulty." (Cf. Menzies in *Hibbert Journal*, ii. 186.) We may get on without the *splendide emendax*, Prof. Cheyne.

*βιάζομαι*.—The absolute use of *βιάζομαι*—see Deissm. 258—may be reinforced by M.P. 1 (iii/), as read by Crönert (*Rev. d'études grecques*, xvi. 192 ff.): *περὶ δὲ τοῦ βεβιασμένους* [αὐ]τοὺς *κατεσπαρκέναι*. Add Tb.P. 6 (ii/) *τινὰς δὲ καὶ βιαζομένους*, "some who even take forcible possession." Whether this is to be used in Matt. xi. 12 is another matter: to me at any rate it seems most improbable. But it helps to destroy Cremer's argument (*ap. Deissm. l.c.*). With Luke xvi. 16 cf. F.P. p. 48 *μηδενὸς εἰσ[βιαζο]μένου* (suppl. Strack), date ii/i. Strack, cf. T.P. 1 (ii/) *εἴπαμεν τῶι μὲν Ἑρμῖαι μὴ εἰσβιάζεσθαι*, and L.P. g (i/). Add B.U. 1004 (iii/). In Arrian's account of Alexander's death we have *βιάσασθαι ἰδεῖν*.

*γαστήρ*.—The phrase *ἐν γαστρὶ ἔχειν*, found in Herodotus, has early Hellenistic warrant in M.P. 4 (iii/).

*†γλωσσόκομον*.—Add for this form O.P. 521 (2/). Outside Hellenistic (cf. Hicks, *Stud. Bibl.* iv. 5) it occurs twice near the end of the Will of Epicteta, a lengthy Doric inscription from Thera, dated by Michel (*Recueil d'inscr. grecques*, 789 ff.) about 200 B.C. The shorter form, seen in the N.T., is thus very well attested. B.U. 824 (1/) has *γλωσσοκομίον*.

*γογγύζω*.—O.P. 33 (2/) *Κύριε, κάθη, Ῥωμαῖοι γογγύζουσι*, "Lord, you sit still, the Romans are murmuring." This most interesting papyrus reports an interview between Marcus Aurelius and a rebel, whom the Emperor tries hard to save from his fate, showing extraordinary forbearance with the man's rude bluster.

γυμνός.—The familiar sense of γυμνός = “with only the χιτῶν” comes out well in M.P. 6 (iii/) ὡς ἤμην γυμνός ὑπ’ αὐτῶν: the complainant had been stripped of his ἱμάτιον.

δειπνέω.—In O.P. 524 (2/) (cf. 111 in same terms, also F.P. 132, both from 3/) there is the following invitation to a wedding δειπνέω: ἐρωτᾷ σε Διονύσιος δειπνήσαι εἰς τοὺς γάμους τῶν τέκνων ἑαυτοῦ ἐν τῇ Ἰσχυρίῳ(νος) α[ῦριον] ἧτις ἐστὶν λ ἀπὸ ὄρας [θ]. The hour, 3 p.m., is filled in from O.P. 110, 523 (see below, κλίνη). The time illustrates the elasticity of δειπνέω, “dinner,” and relieves some of the difficulty in Luke xiv. 16 ff., where an ἄριστον seems demanded by the details.

δέον ἐστί.—B.U. 981 (79 A.D.) ὡς δέον ἐστί σε ἐπιστεῖλαι shows a construction found in N<sup>c</sup>ACKKL<sup>p</sup>, etc., in 1 Pet. i. 6.

διαβάλλω.—Tb.P. 23 (ii/) ἀπέφαιεν ἠδικῆσθαι ὑπὸ σοῦ καὶ Δημητρίῳ ἠναγκάσθαι διαβαλεῖν, “had been compelled to complain to D,” shows that malice need not be assumed in Luke xvi. 1 any more than falsehood.

δικαιώματα twice in T.P. 1 (ii/) means apparently “arguments of counsel”: thus παραναγιωσκομένων αὐτοῖς ἐξ ὧν παρέκειντο δικαιωμάτων ἂν ἐκάτερος ἤρείτο.

διότι = ὅτι in B.U. 1011 (ii/) διότι γὰρ πολλὰ ληρώδη καὶ ψευδῆ προσαγγέλλεται, κατανοεῖς καὶ αὐτός. So in Rom. viii. 21 according to ND\*FG.

διχοτομέω.—The word occurs in a Christian inscription from Lycaonia (3/), published in J.H.S. 1902 (p. 369), with the meaning “tear one’s heart asunder.” See the text in my paper in *Expos. Times*, 1903, p. 430.

δοκίμιος.—Add to Deissm. 259, B.U. 717 (2/) χρυσοῦν δοκίμιον “pure gold.”

δόκιμος.—The combination of Rom. xiv. 18 (cf. xii 2) is partly illustrated by a papyrus of 153 A.D. (*Atene e Roma*, March 1901), ἀργύριον δόκιμον νομειτευόμενον ἀρεστόν. In the same papyrus the Lucan διετία occurs (Deissm.

258); also ἐμβαδεύειν εἰς αὐτόν, “enter into possession of” a house, which is presumably the (class.) word found in the MSS. text of Col. ii. 18.

δῶμα.—In O.P. 475 (2/) βουληθεῖς ἀπὸ τοῦ δώματος τῆς αὐτῆς οἰκίας παρακύνθαι καὶ θεάσασθαι τὰς κροταλιστρίδας—of a young slave who was killed in trying to see a performance of castanet-players in the street below—“δῶμα clearly indicates a room on an upper floor, and probably means the same as δωμάτιον, i.e. a bedchamber” (G. and H.). “The top of the house” is clearly the meaning, whether a top room or the flat roof (as in N.T.).

†εἶ μῆν.—Tb.P. 22 (112 B.C.) is slightly earlier than the occurrence I previously gave. I have now five passages from 1/ to warrant this form, and two from ii/; Deissm. has one from 1/ and two from i/. Its true vernacular character is at any rate clear, however we explain it.

ἐκτινάσσω.—In the illiterate B.U. 827 we find ἐκτίνασσε τὰ ἔρια καὶ τὰ ἱμάτια, apparently as part of a “spring cleaning.”

†ἐλαιών.—The existence of this noun in Acts i. 12 is still denied by Blass (*Grammatik*,<sup>2</sup> 33), even to the extent of removal by conjecture. The exceeding frequency of its occurrence in the papyri was noted in my former paper. I may add that the formation is a favourite one; to my φοινικῶν (for which add N.P. 38 (3/)—also Aelian and Josephus) add now καμηλῶν, “camel-shed,” O.P. 507 (2/), 533 (2/3), B.U. 393 (2/)—cf. ἵππῶν. The specializing of the -ῶν suffix (“place of . . .,” as in ἀνδρῶν, γυναικῶν, κοιτῶν, etc.) for groves is found in δαφνῶν, ἀμπελῶν, φηγῶν, πιτυῶν, μηλῶν, κυπαρισσῶν, συκῶν, Ἐλικῶν (“willow mountain”)—the last a specially good parallel for Ἐλαιῶν, if the etymology is sound. Cf. Brugmann, *Kurze Vergl. Gramm.* § 414.

†έν.—In O.P. 488 (2/3) παρέγραψεν πλέον τῆς ὑποστάσεώς μου ἐν ὄλῃ ἀρούρη μία καὶ πρὸς κατ' ἔτος = “registered

more than any actual substance *by* one whole aroura and more each year"—yet another example of the tendency to attach *ἐν* to a simple dative without really altering the sense. The growing confusion of *εἰς* and *ἐν* is well shown by Hatzidakis, *Einleitung*, 210; but we should not be justified in treating it as more than inchoate in 1/.

†*ἐν τοῖς*.—Add O.P. 523 (2/) *ἐν τοῖς Κλαυδίου*, "at C.'s house."

*ἐνεδρεύω*.—O.P. 484 (2/) *διέσταλκέν μοι ὡς ἐνεδρεύσαντι Δίδυμον . . . περὶ πυροῦ*, "has served on me a charge of *defrauding* D. about some wheat." Cf. Demosthenes, 836. 13, *εἰ μὴ τῷ χρόνῳ ἐνηδρεύθημεν*, "*deceived by time*" (LS).

*ἐνοχος*.—In an edict of the prefect Aulus Avillius Flaccus (1/), we find *θανάτῳ ἐνοχος ἔσ[τω]*, which prompts Wilcken (*Archiv* i. 169) to observe on Matt. xxvi. 66 that the prefect writes better Greek than the Evangelist. "Or is the illogical gen. *θανάτου* only a MS. corruption due to the fusion of *u* and *o* vowels in the later vernacular?" The dat. after *ἐνοχος* is perpetual in the phrase *ἡ ἐνοχος εἶην τῷ ὄρκῳ*.

*ἐπακολουθέω*.—N.P. 22 (37–8 A.D.) *ἐπηκολούθηκα τῇ προκειμένη διαγραφῇ*.

†*ἐπιβαλόν*.—I am encouraged by Dr. Kenyon to suspect that first thoughts were best here, after all. Mark xiv. 72 has to be reckoned with in any case; and when we find *ἐπιβαλόν συνέχωσεν* in a Ptolemaic papyrus, an *à priori* probability may be admitted for a similar meaning in the two passages. Now though *ἐπιβολή* certainly means "banking up" in Tb.P. 13, and perhaps also in the fragmentary B.U. 1003 (iii/), we have not yet found an example of *ἐπιβάλλω* = *ἐπιβολὴν ποιούμεαι*. On the contrary, in the Gizeh Ptolemaic papyri, published by Drs. Grenfell and Hunt in *Archiv* i. 57 ff., we have *ὑπάρχοντος ἐν τῇ σημαιομένη πόλει βασιλικῷ χώματος, ἐπιβαλόντες*



δὲ κ.τ.λ., where the proximity of *χῶμα* does not prevent *ἐπιβ.* meaning "attack." I incline therefore to return to my first view, that Euthymius' gloss *ἀρξάμενος* ("set to and . . .") was essentially right, supported as it is by the *ἤρξατο κλαίειν* of D, the Old Syriac, the Peshitta, Gothic, etc.

*ἐρωτάω*.—In the sense of *αἰτέω* this is really too common to need illustration; Deissm. has only a few citations, but they may be multiplied indefinitely, and *ⲗⲏⲩⲩ* certainly need trouble us no more.

*εὐσχήμων*.—B.U. 926 (2/) *παραγενομένων τῶν κρατίστων εὐσχημόνων* shows the word as a title, which illustrates the use in Acts. So B.U. 147 (2/3).

*ἡγοῦμαι*.—The participle *ἡγούμενος* (Heb. xiii. 7, Acts xv. 22, etc.) is a title: B.U. 270 (2/) *ἡγούμ. κόμης*; O.P. 294 (1/) *ὁ ἡγούμενος τοῦ στρατηγοῦ*, "the marshal of the strategus"; F.P. 110 (2/), etc. In F.P. p. 264 G. and H. have a note on the various meanings of this "ambiguous title," which sometimes describes a president and sometimes an underling of an official.

*ἡλικία*.—The word is common, but I do not remember a place where it means "stature." It often denotes "manhood," as B.U. 168 (2/), *τοῖς ἀτελέσι ἔχουσι τὴν ἡλικίαν*, "of age."

*ἡσυχία*.—B.U. 614 (3/) *τὰς ἡσυχίας με ἄξοντα*. A curious use of the adverb in L.P. *η* (ii/), *ἔνσιμος ἡσυχῆν*, "mildly snub-nosed"!

*καινός*.—Ch.P. 30 (2/) *καινῷ καμηλείτη*, "a new camel-driver." We have also *οἴνου καινοῦ*, *ib.* The word is presumably obsolete in the modern vernacular, if one may judge by the title of Palles' version, "*ἡ νέα διαθήκη*."

*καμηλικός*.—In O.P. 498 (2) we find *καμηλικοὶ λίθοι*, stones not too heavy for a camel, but too heavy for other beasts. This is remarkably like *μύλος ὄνικός*, Mark ix. 42, which

- has not, I believe, been paralleled hitherto. (Noted in *Athenæum* for Nov. 7). Ὀνικός itself occurs B.U. 913 (1/).
- κατὰ λόγον.—This phrase (Acts xviii. 14) occurs in Ch.P. 4 (ii)—an “ἐπιστολὴ συστατικὴ” (2 Cor. iii. 1)—εἰ ἔρρωσαι καὶ τᾶλλα σοι κατὰ λόγον ἐστίν. Also B.P. 3 (Ptolemaic), same formula.
- καταβαρέω.—O.P. 487 (2/) ἐμοῦ καταβαρηθέντος ἐν ταῖς λειτουργίαις shows this Pauline word in a very uneducated document.
- \*†καταντάω.—Add O.P. 481 (1/), 482 (2/) and B.U. 902 (2/) to my list for the meaning “descend to an heir.”
- κατατίθεμαι.—B.U. 596 (1/) τοῦτο ποίησας ἔση μοι μεγάλην χάριταν κατατεθειμένος. The phrase (twice in Acts) is classical.
- καταφρονέω.—N.P. 6 (2/), τὸν Πεκῦσιν καταφρονεῖν μου τῆς ἡλικίας, is much like 1 Tim. iv. 12, even to the position of the pronoun. So N.P. 31 (2/) καταφρονῶν μου τῆς χηρείας, and similarly M.P. 2 καταφρονῶν ὅτι ὁ ἀνὴρ μου τετελεύτηκεν. The formula is accordingly associated with petitions from defenceless people wronged by those who presumed on their defencelessness; the word does not denote a mere feeling of contempt—it is *active*. We may infer that Timothy is told not to let men *push him aside* as a stripling; and in all the N.T. passages the action encouraged by contempt seems implied, rather than the mental state.
- κιβωτός.—This (classical) word appears in F.P. 121 (1/) ἐν τῇ κιβωτῶι τῶν ἀσκῶν ἢ ἔχεις παρὰ σοί. So B.U. 717, together with κόφινος.
- \*κλίση.—To the invitation note quoted in my first paper (p. 279 f.) may be added the following: O.P. 523 (2/) ἐρωτᾷ σε Ἀντώνιο(ς) Πτολεμ(αίου) διπνησ(αι) παρ’ αὐτῶι εἰς κλείνην τοῦ κυρίου Σαράπιδος ἐν τοῖς Κλαυδ(ίου) Σαραπίω(νος) τῆι ις ἀπὸ ὥρας θ. Notice the advance here

upon the other (O.P. 110), where the feast was at the Serapeum: when the idol's table was set in a private house, the difficulty of avoiding the *εἰδωλόθυτον* must have been specially great, if the Christian was not to avoid all social intercourse with heathen neighbours. The document illustrates Lightfoot's vivid pages (*Historical Essays*, 15 ff.) on "the ubiquity, the obtrusiveness, the intrusiveness of paganism."<sup>1</sup>

*κολλάω*.—F.P. 112 (1/), a letter from the illiterate farmer Gemellus alluded to at the end of my last paper, has *καὶ μὴ τῦς* (= τοῖς) [. . . ? . . .] *ἀριθμὸν ταυρικῶν κόλλα*, "do not unite a number of bulls to (or with) the [?]." The lacuna prevents our defining *κολλάω* exactly, which is the more unfortunate as this is the only citation I can make for this common N.T. word, except the 4/ magic payprus B.M. 46.

*†κοράσιον*.—Add B.M. 331 (2/), where it means "lad." Also B.U. 887 (2/), 913 (3/), of female slaves.

*κοσμοκράτωρ*.—The Emperor Caracalla receives this title in an Egyptian inscription (*Archiv* ii. 431 ff., no. 83.

*κτάομαι*.—Occurrences of pres. and aor. may help some difficult N.T. passages. Tb.P. 5 (ii/) they have decreed . . . *μηδ' ἄλλους κτᾶσθαι μηδὲ χρῆσθαι κ.τ.λ.*, "nor shall any other persons *take possession of* or use the tools." O.P. 259 (23 A.D.), I swear *εἰ μὴν κτήσεσθαι ἡμέρας τριάκοντα ἐν αἷς ἀποκαταστήσω* "that I have 30 days"; *ἰθ. μὴ ἐξουσίαν ἔχοντός μου χρόνον ἕτερον κτήσεσθαι μηδὲ μετάγειν, κ.τ.λ.* "I have no power to *obtain* a further period of time":—here we seem to have the rather com-

<sup>1</sup> One does not differ lightly from Sanday and Headlam, but I find it hard to believe that Rom. xiv. has no special reference. The libations and the *εἰδωλόθυτα* which would be in evidence at every banquet would perpetually force the example of Daniel and his companions upon the thoughts especially of Jewish Christians, who presumably supplied most of these scrupulous *ἀσθενείς*. St. Paul wishes his reference to have an absolutely general application, and therefore abstains from specializing it as in 1 Corinthians.

- mon confusion of aor. and fut. infin. O.P. 337 (2/) *καὶ ὧν ἐὰν καὶ ἴδια κτήσωνται μετέτερα.*
- †*κύριος*.—In addressing a brother or other near relative, add N.P. 50 (3/) *κυρίῳ μου ἀδελφῶ*, 52 *κύριε πάτερ*, 55, 57 *κ. ἀδελφε.* O.P. 528 (2/) *τῇ ἀδελφῇ καὶ κυρίᾳ.*
- λικμάω*.—Still literal in B.U. 698 (2/).
- †*λογεῖα*.—There is a note on this word in O.P. ii. 184. It “is used for irregular local contributions as opposed to regular taxes”—an excellent illustration of the Pauline use. The editors further refer to some exx. quoted by Wilcken (*Ostraka*, i. 253 ff.), where the reference is to a tax for the priests of Isis: in B.U. 515 (2/) also it “may mean a contribution for religious purposes.” *λογεύω* occurs in Tb.P. 5 (118 B.C.) and 6 (140 B.C.).
- †*λοῦομαι*.—To my former illustration of Matt. vi. 17 add O.P. 528 (2) *ιβ φαῶφι ἀφ’ ὅτε ἐλουσάμην μετ’ ἐσοῦ οὐκ ἐλουσάμην οὐκ ἤλιμ(μ)ε (= ἤλειμμαι) μέχρει ιβ Ἀθύρ.* Note the precision with which the fond husband observes an exact month’s abstinence from the bath, by way of moving his hard-hearted wife to return.
- †*μεσιτεύω*.—The derived *μεσιτεία* in B.U. 445 (2/) *ἐκ τῶν τῆς μ. ἀρουρῶν.* So 907 (2/) with *ὑποθήκη*. The verb is in B.U. 906 (1/) and 709 (2/).
- μενούργε*.—The position of this at the beginning of a clause in Rom. x. 18 (cf. Luke xi. 28) may be paralleled by *μέντοιργε* standing first, O.P. 531 (2/), A.P. 135 (2/).
- †*μικρός*.—For *μ.* in the place of a surname (like Mark xv. 40) add especially N.P. 28 (2) *παρὰ τοῦ πατρὸς αὐτοῦ Στοτοήτιος ἐπικαλουμένου Μικροῦ*, which I must confess is not encouraging to the meaning *junior*, though one remembers that in America to-day there would be nothing unusual in finding “Stotoetis jr.” the father of a grown-up son. Further exx. are Ch.P. 30 (2/) *μικρῶ Ἀφροδ(ισίῳ)*, *Ἀφροδ. καμηλ(εῖτη) μικ.*, *Ἀφροδ. μικ. quater*—other persons of the same name figure in this ledger, twice without de-

scription, then Ἄ. τέκτονι, ποιμένι Ἄ., and twice before a lacuna. O.P. 530 (2/) Θαισοῦν τὴν μικρὰν (following ἀσπάζοντὰ παῖδια . . ., which seems to include Thaisous); 533 (2/3) ἀσπάσασθε τὸν μικρὸν Σερῆνον καὶ Κοπρέα καὶ τοὺς ἡμῶν πάντας κατ' ὄνομα (a grown-up Serenus figures earlier in the letter); 582 (2/) λέγοντα δεδωκέναι τῇ μεικρᾷ. For the meaning *junior* Leemans' (*ap. Deissm.* 144) remains the only certain evidence.

μογιάλας.—O.P. 465 (a 2/ copy of a probably Ptolemaic astrological calendar) οὗτος ποιεῖ νάνους τίκτεσθαι . . . οὗτος μογιάλα, οὗτος κωφά, οὗτος νωδά, etc. This may be the earliest appearance of the word, except perhaps that in LXX.

μονή.—B.U. 742 (early 2/)—see under ἀληθινός above. It is apparently the term of residence which was ended by the παραχώρησις.

νεκροί.—In J.H.S. xix. 92, a sepulchral inscr. of 2/, we have χαῖρέ μοι μητερ γλυκυτάτη καὶ φροντίζετε ἡμῶν ὅσα ἐν νεκροῖς—the correlative of the N.T. ἐκ νεκρῶν. Note the alternation of singular and plural where the reference is identical.

νή.—O.P. 33 (2/) νῆ τὴν σὴν τύχην οὔτε μαίνομαι οὔτε ἀπονε νόμαι, ἀλλ' ὑπὲρ τῆς ἐμαυτοῦ εὐγενείας . . . ἀπαγγέλλω (cf. Acts xxvi. 25). B.U. 884 (2/3) νῆ γὰρ τοὺς θεοὺς οὐκ ἔχωι λοιπὸν τί σοι γράψωι. Note νῆ with negatives: in 1 Cor. xv. 31 used correctly.

νίκος.—Apparently for νίκη in B.U. 1002 (55 B.C.).

†ὁμολογέω.—B.P. 2 (Ptolemaic) will illustrate the very common meaning *promise* (class.), as in Matt. xiv. 7 *al.* For the meaning *declare* may be cited the recurring formula ὁμολογῶ ἀπέχειν in receipts.

†'Ονήσιμος.—Add N.P. 4 (3/), name of an official, and a relief sacred to Zeus, lately found at Cyzicus, J.H.S. xxiii. 75 ff., no. 19. (The name Τρυφῶσα occurs in no. 17.) For Χρήσιμος add O.P. 478 (2/), the second

- name of Dionysius, a citizen of Oxyrhynchus; and **Τι. Κλαυδίου Χρησίμου** in an Egyptian inscr. (1/), *Archiv* ii. 431 ff., no. 30.
- \***τοῦ μή.**—Add B.P. 4 (Ptolemaic) *εἰ μὴ τὴν μήκωνα* [*sic leg. ed. Μήκωνα*] *συναξεις, οὐδεὶς σε ἀνθρώπων μὴ ὠφειλήση.* There is no doubt about the emphasis here. See my note on N.P. 51 in *Expos. Times*, 1903, p. 429. I shall return to the subject in the **EXPOSITOR** shortly.
- οὐχ ὁ τυχών.**—Add to Deissm. 255 T.P. 1 (ii/) *εἰς οὐ τὰ τυχόντα βλάβη*, and N.P. 3 (2/) *πληγὰς οὐ τὰς τυχοῦσας ἡμεῖν ἐπήνεγκεν.* (Deissmann's B.U. 36 is now dated in Trajan's reign.)
- †**παρὰ.**—Cf. for 1 Cor. xii. 15 M.P. 11 (iii/), where *παρὰ τὸ c. inf.* occurs thrice meaning *because*. (See WM. 504.) In B.U. 998 (101 B.C.) *τῶν παρ' αὐτοῦ* *bis* seems to be "his family": I need not cite some additional passages for the meaning "agents."
- παραθήκη.**—C.P.R. 29 (2/) *γέγονε εἰς με ἡ π.* B.U. 856 (early 2/) *ἀποτεισάτωσαν . . . [τὴν παρα]θήκην διπλὴν.* 1004 (iii/) *ὅς εἶχεν ἐν π. παρὰ τῆς μητρός.*
- παρακύπτω.**—O.P. 475 (2/—quoted above under **δῶμα**) shows very clearly the meaning "look down," thus reinforcing Hort's argument on 1 Pet. i. 12.
- παροξύνομαι.**—*Archiv* i. 202 shows this class. word in an inscr. of iii/ *ἐφ' οἷς παροξυνόμενοι οἱ νεώτεροι καὶ οἱ ἄλλοι π[ολίτ]αι οἱ αἰρ[ούμενοι] βέλτιον [πολιτεύεσθ]αι κ.τ.λ.*
- πλεονεκτέω.**—A.P. 78 (2/) *μ[ου] πλεονεκτῖ* "overreaches me." F.P. 124 (2/) has the noun, of a son who defrauds his mother of her allowance.
- †**πληροφορέω.**—Add O.P. 509 (2/) *πεπληροφορημένος τοῖς ὀφειλομένοις μοι*, "paid in full." B.U. 747 (2/) in same sense.
- ποταπός.**—This Hellenistic form occurs in the mime fragment, O.P. 413 (Roman period), *ποταπὰ περιπατεῖς*; "where are you walking from?"
- προβεβηκώς.**—T.P. 1 (ii/) *π. ἤδη τοῖς ἔτεσιν* (class.). Luke adds *ἐν*, whereof more hereafter.

πρόνοιαν ποιούμαι.—*Archiv* i. 169 (1/), A.P. 40 (ii/) *al.* As early as Demosthenes with gen., as in Rom. xiii. 14, and so A.P. 137 (3/), 144 (5/).

πρὸς.—B.U. 113 (2/) π. καιρὸν παρεπιδημῆν, “for a time,” not as in Sophocles = *καιρίως*. J.H.S. xix. 302 (Christian) ὃς δὲ [ἂν κακῆν] κείραν (= χεῖρα) προσενέγκη, ἕσται (= ἕσται) αὐτῆ πρὸς θεόν: cf. Heb. iv. 13.

προσευχή.—Among Strack’s Ptolemaic inscriptions (*Archiv* ii. 536 ff.) there are notes of five Jewish “places of prayer” in Upper Egypt, and many in Lower. Strack remarks that the Jews do not hesitate to dedicate their *προσευχή* for the welfare of the king, but they never give him the usual divine title. Note especially one inscr. from Upper Egypt (iii/) βασιλεὺς Πτολ. Εὐεργέτης τὴν προσευχὴν ἄσυλον—a remarkable privilege to grant.

προσέχω.—Absol. = *attend* (class.), in M.P. 22 (iii/) ὁ δὲ οὐ προσέσχεν.

προσκαρτερέω.—Common in papyri, as O.P. 484 (2/), to *attend* a court, 486, etc.

προσφάγιον.—B.U. 916 (1). O.P. 498 (2/) a stone-cutter’s wages to be 4 drachmae a day, with ἄρτον ἓνα καὶ προσφάγιον, “a loaf and relish” (G. and H.). The apostles had presumably taken ἄρτοι with them as usual (cf. Mark viii. 14, an isolated omission) in the fishing expedition of John xxi.: the question of Jesus (v. 5) relates to the other element in an ordinary meal.

σαργάνη.—B.U. 417 (2/3), B.M. 236 (4/); *σαργανείλων* (gen.) in Ch.P. 30 (191 A.D.) is supposed by the editor to be a diminutive.

Σιλβανός.—The name is common, and regularly so spelt, except in B.U. 954 (6/). O.P. 335 (85 A.D.) is interesting: a house is bought from Παῦλος by Νικαία Σιλ[βα]νῶ Φουβίου τῶν ἀπ’ Ὀξ(υρύγχων) πόλ(εως) Ἰουδαίων. I have noted half-a-dozen later exx.

σκεῦος.—Its general character is well maintained. There is the common phrase ἐπίπλοα σκεύη “moveables (and)

furniture." Thrice in G.H. = effects, property, once that of a church. So in O.P. 139 (7/) *μηχανικὰ σκεύη*, 348 (2/3) *σκεύη κλίνης*.

†*σκύβαλον*.—*Σκύβαλος*, O.P. 43 (3/), is a proper name (of a dyer)!

*σπεκουλάτωρ*.—Ch.P. 30 (2/) *σπεκουλ(άτορι)*.

*στιβάς*.—Still = *mattress* in O.P. 520 (2/).

†*συμφάω*.—Cf. *καταψάω* in B.U. 1011 (ii/) *σοῦ τοὺς ἐγκαλῶντας καταψῶντος*, presumably, as in Polybius, "to smoothe down."

*συνείδησις*.—Cf. O.P. 532 (2/), where the neuter *συνειδός* is used in this sense—*ὑπὸ κακοῦ συνειδότης κατεχόμενος*.

*συννωχέομαι*.—B.U. 596 (1/).

*συνίστημι*.—In sense *commend* (class.) common in papyri. P.P. 30 (iii/) *πολλάκις μὲν γέγραφέ σοι παραγενέ[σ]θαι καὶ συστήσαι με ὅπως . . . ἀπολυθῶ*. O.P. 330, 331, 332, 334 (all 1/) *ὁ συνεσταμένος ὑπὸ (τοῦ δεωός)*. See above under *κατὰ λόγον*.

†*σῶμα*.—A clear case of *σώματα* = *slaves* in O.P. 493 (early 2/), *τὰ ἄπρατα τῶν σωμάτων*.

*σωτήρ*.—Some vivid light by contrast is thrown on John iv. 42 and 1 John iv. 14 by an Egyptian inscription in *Archiv* ii. 431 ff., no. 24. *Νέρωνι . . . τῷ σωτήρι καὶ εὐεργέτη* (cf. Luke xxii. 25) *τῆς οἰκουμένης*! Of course both these titles were claimed regularly by the Ptolemies, and the same phrase is used by Vespasian (no. 28; but the *τῆς οἰκουμένης* is peculiar to Nero. If Nero is to be recognized in the Apocalypse (which is perhaps not quite axiomatic), his appropriation of this title is in striking accord with the principle which in this Book always makes the devilish parody the Divine. (I may refer to my treatment of this in Hastings' *D.B.* iv. 992a.)

*ὑπέρ*.—In accounts = "on a/c of": *ὑπὲρ ὄψωνίου* O.P. 514 (2/), *ὑπὲρ μισθοῦ ἐργατῶν* 522 (2/), etc.

*ὑπόστασις*.—There is a note on the technical force of this



common word (= *property*, as O.P. 138) in O.P. ii. p. 176. It is used for "the whole body of documents bearing on the ownership of a person's property, deposited in the archives, and forming the evidence of ownership." This gives a striking sense in Heb. xi. 1: "Faith is the *title-deed* of things hoped for."

φαινόλιον.—With this spelling (contr. φελόνης in 2 Tim. iv. 13), O.P. 531 (2/) τῶν πορφυρῶν φ. "purple cloaks." But in B.U. 816 (3/) φαι[λο]νίων is read by Wilcken.

φάσις.—T.P. 1 (ii/) φάσεσι = *verbis tantum*. B.U. 830 (1/) ἔπεμψέ μοι φάσιν ὅτι Πρόσχευς αὐτῷ κ.τ.λ. "a message."

φθάνω.—For φ. εἰς τινα cf. B.U. 613 (2/); 522 (2/) τῆς εἰς ἄπαντός (= -άς) σου φιλανθρωπίας κύριε φθανούσης (gen. abs.). Other uses: A.P. 72 (2/) φθάσασα = *at once*; O.P. 237 (2/) ὅτι φθάνει τὸ πρᾶγμα ἀκreibῶς ἐξητασμένον; *ib.* εἰ ἔφθακας ἅπαξ προῖκα δὸς τῇ θυγατρὶ σου, ἀποκατάστησον; G. 53 (4/) φθάνομεν ἀποδείξειν.

φιλοστοργία.—Common in wills, where bequests are made φ. ἔνεκεν, or κατὰ φ. So O.P. 490, 492 (2), J.H.S. xix. 91 (2/).

χάρις τῷ θεῷ.—For this parenthetical phrase (cf. 1 Cor. xiv. 18) cf. B.U. 843 (1/2) γινώσκειν σε θέλω ὅτι χάρις τοῖς θεοῖς ἰκάμην εἰς Ἄ. ἐξ ἡμέρες (= .αις). In P.P. 29 (iii/), as in Rom. vi. 17, it is a main clause—χάρις τοῖς θεοῖς πολλὴ εἰ ὑγαίνεις.

χρεία.—With ἀναγκαῖα (Tit. iii. xiv.) in G.H. 14 (iii/), c. gen. and ἔχω. For Acts vi. 3 cf. B.U. 18 (2/) παραγγέλλεται (= -ε) ἀντιλαμβάνεσθαι τῆς ἐγχιρισθείσης αὐτοῖς χρείας.

χρόνος.—Sometimes the Modern Greek meaning *year* seems to be approaching. So the Christian inscription (J.H.S. 1902, p. 369—referred to above under διχοτομέω) τῇ συν-ζησάσα μοι χρόνους ὀλίγους; and note N.P. 50 (3/), where in the formula ἐρρῶσθαί σε ὡς πλείστοις ἔτεσιν εὐχόμεαι, the word ἔτεσιν takes the place of the usual χρόνοις: the writer is rather a "Baboo" Greek.